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The AMERICAN FRIEND

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Young Friends Number.

MARCH 10, 1932. No. 10

THE BOARD OF YOUNG FRIENDS ACTIVITIES

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THE EDITOR'S PAGE

Perhaps the most outstanding single accomplishment of the Young Friends Board since the last issuance of a Young Friends number of THE AMERICAN FRIEND is the Annual Board Meeting and Retreat, held at Richmond, Indiana, December 31 to January 2. Some sixty Young Friends were present, representing practically every group of Friends on the North American Continent. Many of those attending from the yearly meetings comprising the Five Years Meeting came as representatives of their yearly meeting organizations. In THE AMERICAN FRIEND for January 14 and 21 may be found accounts of the meeting. Here we are printing the outlined report of the Findings Committee appointed for the meetings. Some of our readers have read this in their News Letter, but it will be of interest to as many more. The report reads as follows:

A. Why We are Meeting:
   1. As individuals we are not discovering the possibilities of the fullness of life.
   2. As Young Friends we are not making articulate the Quaker message.

B. Problems:
   1. General indifference and complacency of membership.
   2. Lack of adequate leadership.
   3. Difference between city and rural interests.
   4. Extent of cooperation with other denominations.
   5. All Groups:
      (a) Giving adequate opportunities to Younger Young Friends so that they may find their places in the Y. F. Movement.
      (b) Relationship with older Friends: i. e., helping to carry responsibility in the business meetings and meetings for worship, and, on the other hand, the refusal of Friends to approve separate activities.
   6. Inconsistency in faith and practice:
      (a) Inadequate knowledge of the principals of Quakerism.
      (b) Inadequate experience of worship.
      (c) Indifference to old and new testimonies in the face of world crisis.

C. What is the Distinctive Message of Friends? Creative Worship?

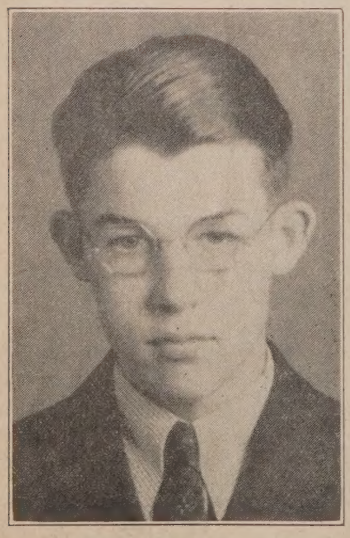
As we considered these problems we slowly came to see that our fundamental difficulty lay in the dividing of the inner spiritual nature and its social expression. Again and again we were reminded that these are but two parts of one whole. Our attention was drawn to Howard Brinton's "Creative Worship" and to Morgan's illustration of the two gases, hydrogen and oxygen, *combining* to make water. This seemed to be the key to the situation. In short, a glorified spiritual experience lies in the *merging* of faith and practice.

D. Significance of the Conference:
   1. Renewed appreciation of the Friendly use of democracy.
   2. Open-mindedness and frankness in sharing different points of view.
   3. Growth in the comprehension of what underlies our difficulties.
   4. An increasing and deepening sense of togetherness.

As we return to our local meetings, rather than try to reproduce our experience here, let us attempt to bring about an *emergent* experience which will *be* creative worship. Under such circumstances, and these only, will be caught the vitality of this retreat.

We have seen as never before the scope of American Quakerism. May this be but the beginning of a new era for the Society of Friends.

HERBERT HUFFMAN, JR.,
RUTH BIDDLE,
BYRON A. HAWORTH,
Findings Committe.



EDWIN A. SANDERS

CAROLINE COX

TWO NEW BOARD MEMBERS

The pictures on this page introduce to you the newly appointed members of the Board of Young Friends Activities of the Five Years Meeting. They will serve for a period of five years. Caroline Cox is a member of Indiana Yearly Meeting, Anderson Local Meeting. She studied at Earlham for one year and then transferred to the University of Illinois School of Landscape Architecture where she is now a Junior. She is an active worker in the Friends group there and is also a member of the Indiana Yearly Meeting Young Friends Board. Edwin A. Sanders is a member of Wilmington Yearly Meeting, Wilmington Local Meeting. He is a junior in the public high school and an active member of the Yearly Meeting Young Friends Board.

THE COVER PAGE

The design is an interpretation of the theme, *Bridge Building*, which was central in the thinking of Young Friends at the Eastern Conference at Westtown last summer. Rodman Booth, of New England, is the artist.

THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, EDITOR

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A Program for Christian Living in the Social and Economic Order

DE Lawd don' jus' rain down food, but he sho do wuk th'u His people." So spake a very thankful negro woman in summing up her praise of the relief work of the Quakers in and about Herrin, Illinois, U. S. A. Wilfred V. Jones, in charge of the relief station, had offered the woman a ride into Herrin where she was to scrub floors all day for a very few cents. In her own simple, but dramatic words, the good woman had expressed a point of view which, whether true or not, we want to espouse. It is true for a group of thinking people that God does work through human forces, but that it has become the working philosophy of the great mass of the Lord's people, is, we believe, quite open to question.

The time has come when we must face this issue squarely. Is God working through His people? Do we think that He should or are we of the opinion that in extremities food will come raining down for the needy? At the same time that we ride in automobiles and airplanes that are the masterful creations of the scientific spirit, we persist in riding around in a religious philosophy as obsolete as the horse and buggy. This is not a plea for the substitution of science for religion, but a plea for greater exactitude in matters of religion. Truly, we wish that we might say that God is working through His people, but to look about us in this winter of desperate hunger and cold, where good people search frantically for means of earning a livelihood and find none, makes such wishing vain. We are no less than driven to this conclusion when we realize that these people are destitute, not because we all are unable to procure the necessities of life, but because they are destitute in the midst of plenty. In fact, it is because we are over-stocked that they starve. Whether we like to admit it or not, such a condition is tantamount to an admission on the part of religious groups that God does just rain down food, our only responsibility being that of filling our jars as full as we can without ever questioning the method employed or the effect upon our neighbor. Of course we grow pious when expedient and hand out a peice of manna to those who are less robust in the scramble, but by then the manna has begun to spoil and human spirits have been crushed.

What are we going to do about it? George Fox said that the church steeple "struck at his life." Our economic order is striking at the physical and spiritual lives of countless thousands today. Unless we as Christian people are made to sense the fact that this same monster of our own creation is just as really striking at our spiritual lives we will do nothing. It is not for us to excuse or condem that which has gone before, but it is for us who are living now, seeing things in the perspective of history, to change our ways, and that right early.

Early in February some hundred people, the so-called leaders of Christian Youth on the North American Continent, met in Chicago. It was the occasion for the annual gathering of the many divisions of work in the International Council of Religious Education. For most of two days we considered together the implications of our task in the light of the forces which are rendering great groups of people homeless, hungry and without hope today. We endeavored to see and know the essential factors involved. Sitting with us as resource agencies were men prominent in the various majority and minority groups of the economic order. After reviewing facts and figures which seemed, generally, to indicate a great unbalance of economic power and opportunity, we heard, briefly, of experiments toward better conditions such as those of the Unions, the League for Industrial Democracy, The Columbia Conserve Company, the Socialist Party, the New Capitalism, and the Communist Movement.

Within our group there was the usual gamut of viewpoints. One who was among us is now candidate for governor of Illinois on the Socialist ticket, several others carried socialist cards, and as many more came from so sheltered an existence as to fairly faint at the mention of the word, "Socialist." There was a group who thought that capitalism was only riding a rift and would soon be sailing a calm sea. Then there was a great group of us who, not particularly to our credit, were not sure where we did stand. We were on the fence like the mug-wumps, with our heads on one side and our tails on the other. Whether we were of one group or another, we all came under a very real sense of conviction of sin for having been, to date, such easy marks in a social system so basically perverted. Aware of the danger of finding emotional release in high-sounding words, we dared to express to each other, and finally as a group, our thinking and con-

viction regarding our connection with the present economic order. It is given, verbatim, as follows:

A Program for Christian Living in the Social and Economic Order:

1. A profound conviction that the present economic order, like slavery, the saloon, and war, is sinful, pagan and organized on principles inherently and basically contrary to Christian ideals.

2. A determination through continued hard work and disciplined study to master the facts and theories of economic life and to know what is on in the world.

3. A mastery of the methods and techniques whereby we may be effective critics of the established order to the end that, first our own children and then all others whom we contact, may have their eyes opened and become "pro-tes-tants" against the entrenched wrongs of our day.

4. A determination to accept the livelihood we are forced to take from the established order with a clear realization of what we are doing, a confession of our implication in the social sins and the utterance of a sincere and vigorous protest.

5. An ordering of one's personal economy on the basis of need arrived at in some such way as adaptation of the government decency living scale and an intelligent program for sharing the surplus with others.

6. Dedication of self to unequivocal personal participation in the struggle for righteousness, justice, economic security—those weightier matters of the law on which Christianity is being judged today.

7. Participation in the orderly, organized democratic effort to secure those ends through political action—since we live in a democracy where changes are supposed to come in this fashion.

8. The practice of open-handed living in the spirit of truth, goodwill and fellowship with all of God's children. This includes those who differ from us.

9. The faith that in such living we are sharing the deepest purposes of God and that thus and only thus can we come into real fellowship with him. This involves the re-examination of our practice of personal devotional life.

This is not presented as final or complete. It is given here to indicate how far we went in our thinking. The signs of the time are all about us. Seeing them to be as they are, "What manner of men shall we be?" This is a question for you and for me.

DAVID W. DAY.

Christianity and Capitalism

BY JOHN C. BENNETT

WHY have Friends been such consistent pioneers on the subject of war and peace? Is it because they are more sincere Christians than others? I doubt if that is the reason. One reason seems to me to be that as a part of the regular Quaker tradition there has long been a body of direct teaching about war and peace. In other religious groups there has been no such direct teaching until recent years and as a result those groups have taken over the world's attitude toward war and peace. They have accepted the same nationalism; the same assumptions about national honor, national interests, and national defense; the same apologies for war and militarism which have deceived the world. In all honesty they have been able to think it their Christian duty to advocate war on occasion, to participate in war and support the institutions of war. *My conclusion is that sincere religion does not automatically lead to a Christian attitude toward those social institutions about which there is no direct teaching.* On the contrary the dynamic of religion is actually put behind un-Christian institutions which have the sanction of the world.

The purpose of this article is to put too questions to Friends. The first is: Has not the time come for the development of a Christian tradition about economic life which is as thorough-going as the Friends' teaching about war and peace? The second question is: If there were such a tradition about economic life would it not conflict as radically with the theory and practice of Capitalism as Christian Pacifism conflicts with the theory and practice of Nationalism?

In order to sharpen the issue I am going to give an outline sketch of capitalism in its pure form as a way of life. Capitalism is an economic system and a social philosophy. It is a complex of ideas and practices which we have come to take for granted. As an economic system it means the ownership and operation of the means of production by private individuals or corporations primarily for the sake of their own profit. As a social philosophy it is an elaborate rationalization of its workings as an economic system. It is based on the assumption that self-interest in the form of the desire for financial gain must be the main-spring of an efficient economic society. In order to provide incentive to self-interest it emphasises the right of individuals to make, keep and bequeath unlimited property. It combines power with property so that those who own, control the conditions of life of the vast majority of those who work. It assumes that there is a closed system of economic laws in which, given competition, the pursuit of personal profit by individuals, and the uncontrolled operation of supply and demand, the maximum social good will be the automatic result. In this way equal opportunity is provided for all to obtain what they really deserve in virtue of their productive capacity. Those are the sharp outlines of the capitalistic view of society. They are much blurred in practice. The beautiful picture has been spoiled in

"THEY WIST NOT"

"I cannot find Him," said the scientist, as he thrust aside the leaf to peer beneath.

"I cannot understand Him," said the architect, as he took up again his creative work.

"I know not what He is like," said the student as he turned from his father and went back to his books.

"I can't believe that He cares," said the mother, as she began her song near the crib.

* * *

Was it only the trees that sighed in the wind?

THOMAS R. KELLY

part by taxation, labor unions, labor legislation, and the growth of monopolies. It has been blurred by the attempt to combine that social philosophy with the Christian ethic. He is a brave advocate of capitalism who does not cover up his capitalistic faith with a veneer of Christian idealism. Perhaps most of all it is blurred by the fact that so many men working in that system are better than the system. They do succeed in mitigating its inhuman effects and thus create the impression that because they are there the system is not so un-Christian after all. When good men represent bad institutions the people are confused.

In America we have had more than a century of the operation of the capitalistic system. We are permeated with its social philosophy. We should be in some position to judge its merits from the Christian point of view. No one can deny its efficiency in the production of goods which might have been the means of raising the standard of life for the whole population. It has raised the standard of life of the majority, although there are times when hunger is not far from a large minority. It has stimulated an extraordinary movement of life, with new means of transportation and communication, with all varieties of new experiences, with expanded horizons, and with more widespread education. Whether or not some other system might not have done as well during the first period of our industrial civilization is a matter for speculation. It is too easily assumed that what has been made possible by the combination of science, the machine and our natural resources could only have been the work of capitalism.

There are, however, four characteristics of capitalism which are incompatible with our Christianity.

(1) It has produced a shameful inequality which denies to millions of people the necessities of life and chokes the few with enervating wealth. This inequality is a denial of the Christian estimate of human personality. It dooms a third of our workers to suffering and hopelessness in times of depression and to insecurity in times of prosperity. It is a bar to fellowship; sooner or later it will be a temptation to hate and violence.

(2) Capitalism, in building upon self-interest in its crudest form, the desire for profit, has encouraged the development of a kind of personal character which is the antithesis of the Christian ideal. When men spend most of their days in a system which emphasizes the profit motive and takes it for granted, how can that fail to increase their natural selfishness? Will it not inhibit the development of other motives? The Church has been content to mitigate the evils which profit seeking creates. It does not yet recognize on a very large scale the essential conflict between its ideal and the system with which it lives and by which its institutions are supported. The philanthropies of profit-seeking Christians are blessed by the Church and the profit motive seems to share in the blessing.

(3) In the third place, capitalism, in uniting power with property has built up industrial autocracies within a political democracy, frequently corrupting the democracy. Labor unions are the surest check on industrial autocracy and only a small minority of American workers are organized into unions. The great mass of workers are at the mercy of their employers and they have neither economic security nor independence as men.

(4) Capitalism has created a false scale of values with wealth at the top. Wealth is the chief symbol of what passes for successful living in our society. The values of fellowship and the life of the spirit are in danger of being crowded out. Even personal integrity is in danger of becoming a luxury as Stuart Chase has pointed out. Mr. Tawney says in the conclusion of his important book, "Religion and the Rise of Capitalism": "Compromise is as impossible between the Church of Christ and the idolatry of wealth which is the practical religion of capitalist societies at it was between the Church and the State idolatry of the Roman Empire."

It is often claimed that such un-Christian elements in capitalism are only incidental abuses, that they will be remedied without any fundamental change in the system. But I think that it can be shown that those four aspects of capitalism are interdependent and as a coherent whole they are essential to capitalism. If they were removed the system would be changed beyond recognition. Here are a few suggestions which point in that direction:

Economic inequality is created and perpetuated by the almost unlimited right to make, keep and bequeath property. That right is safeguarded as necessary in order to provide adequate incentive for the working of the profit motive. The profit motive makes wealth the symbol of success and wealth as a symbol requires competitive display of wealth and the consequent perversion of our scale of values. Economic inequality is a cause and a result of the over-emphasis upon wealth. As long as men differ from their fellows chiefly in the fact that they have wealth which their fellows do not possess they will make the most of that difference. It is their one ground for distinction. The fact that they want such distinction makes them desire to perpetuate the inequality. Industrial autocracy is the natural result of the power which goes with concentrated wealth and also it is thought necessary in order to maintain the power to make profits which are large enough to be an incentive to efficient activity.

All those points need great elaboration, but I think they suggest that the evils of capitalism must stand or fall with the system. No doubt an extension of the taxation of higher incomes, social insurance, government regulation and labor organization will modify the system. It may be that through such gradual changes the most serious evils will be corrected. But the success of such changes will depend upon the acceptance of a new spirit, a new motive, a new philosophy, and a new direction for economic life.

I come back to the point at which I started. Christianity faces in capitalism a way of life which is as incompatible with its ideal as is the militaristic nationalism which the Friends have always opposed. All Christian groups, including the Friends, have surrendered to the capitalistic way of life. The time has come for a new beginning in our relations with the economic order. The Friends with their comparative freedom from institutionalism could be pioneers here as they have been in the cause of peace. Indeed, they must be pioneers here if they are to be realistic about the economic roots of war.

This article is negative because its purpose is to state a problem and the need of seeking a solution. If it is true that Christianity and Capitalism cannot live together, in what direction must we go?

Auburn Theological Seminary,
Auburn, New York.

A Magnetic Urge

"And Jesus, looking upon him, loved him." An imaginary conclusion to the story found in Mark 10:17-22.

THE young man turned away, sorrowfully. Sell his worldly possessions—all his worldly goods and give to the poor? Why, what the great teacher asked was unthinkable! It would mean thousands of dollars! Preposterous!! No, the law of the old prophets required no such outrageous sacrifices. Surely the law which had been good enough for his fathers before him would be good enough for him. Surely by studiously obeying every least iota of that law he would gain eternal life.

None such foolhardy adventures for him! Sell all and follow a band of penniless horizon-chasers? No indeed! Still—still, the great teacher had seemed to have a fine character. What a compelling gaze was his! Well, he would wait awhile and think it over.

The days passed—lengthened into years before the young man thought again of the strange teacher who had borne a still stranger message.

All had not gone well with the young man. His ventures had not prospered, his fields had borne frugal harvests and now a great drought threatened even his flocks and herds.

"Perhaps," thought he, "Perhaps the master was right. Perhaps I should have done better to have sold my belongings years ago and followed him. But is it too late? Should I seek him diligently would I not find him, even now? Three years is not eternity, after all. It may be that he will still accept me though I come so late."

But suddenly he remembered what he had heard in rumors and stories and what had been confirmed by the officals only a year ago. They had crucified him, then, he whom they called King of the Jews. Jesus the great teacher was dead. It was now too late. He would seek in vain should he set out.

Falling upon his knees he wept bitter tears of sorrow and disappointment.

"O Lord, thou great Master," he prayed, "Grant that it is not too late for a wretched sinner to seek repentance. O Lord, grant that I may yet see thy face and hear thy voice. Forgive me, Lord, for now I see. Show me now some way of service to thee."

There in the solitude of his own room he poured out his soul to his God and in the quiet there came a still, small voice saying gently, "O Son, thy sins are forgiven. Give now thy story of redemption to others who, like thy former self, know not the light. Minister to those who are afflicted for remember that whatsoever thou doest unto the least of these my children, thou doest unto me."

The voice was still. Peace reigned in the little room. The rich young man had dedicated himself to the Christ.

STELLA CARVELL.

Oak Grove School
Vassalboro, Maine.

Education for Ministry

BY WILLIAM J. REAGAN

SOME substantial and concerned New York Yearly Meeting Friends are ready to abandon the practice of recording ministers among Friends. To them it is not quite in harmony with our belief that every member of the Society should be a responsible and active minister; furthermore, it seems to them to put a premium on speech as ministry. I am sure we cannot dispense with our trained pastors without positive harm to us, and these concerned Friends agree with me as to the value of this pastoral service. However, if all members of our Society are equally responsible for Christian Ministry, it becomes an important question on what plane we shall live. Must we expect our recorded ministers to step down to our level of Christian work? Shall we move up to theirs?

Some of us have long disbelieved in a double standard for men and women. However, we prefer that men raise their standards rather than that women shall lower theirs. It is a difficult and often embarrassing position for a man who smokes to condemn smoking among women. Here again we prefer that men shall refrain from smoking rather than that women shall begin. As Friends we do not take any visible communion, on the ground that every meal, in fact every experience has the possibility of being a communion experience. We have only to remember our experience to know both how signally we have failed, and how wonderfully we have succeeded. Frequently our meetings for worship are empty performances, and frequently, too, they are rich and life-giving experiences. This last spring we had a wedding in the Poughkeepsie Sunday morning meeting; several college girls, unfamiliar with Friendly practices, were present, along with others who do not regularly attend Friends Meetings. There was no doubt as to the living reality of that communion service. All were united in a spirit of worship; the silence, the spoken message, the music, the pledges of life-long love and loyalty, all blended into a beautifully complete experience. We were withdrawn from the world, and at the same time were in the midst of it.

Undoubtedly there is a great advantage in the effort on the part of our Society to make all life religious and all men ministers. If we are to succeed there must be careful thought and earnest preparation for that ministry. Each Young Friend in school or college is under obligation to consider his own ministry and adequately prepare for it. Many of our Young Friends do bring back to their Meetings during vacation and after college rich gifts of service. They are teaching our Vacation Bible Schools; and they are helping the spirit of our meetings for worship by both silent and vocal participation. Frequently they have made this contribution uninvited, and without the encouragement of older Friends. For the most part the contribution has been greatly appreciated when it is given.

Those of us who are older should not only encourage this contribution but should help our children and young people, whom we advise to devote part of their college course to work which will prepare for this service. Recently a teacher in Mt. Holyoke college promised to lead a group of girls in preparation for Sunday school teaching during the summer. Since she was already carrying a rather heavy schedule, it seemed unfair for her to take on this additional task unless there were at least fifteen girls who wanted the work. A petition for the course was placed on the bulletin board, and in less than two days more than ninety girls had signed it. This seems to me an indication of what students will eagerly do if we can forcibly remind them of the obligation, the opportunity, and importance of such work.

With our attempt to make all of life religious, all courses and all activities are important in preparing youth for Christian ministry. However, just as we need special worship services on Sunday, family worship, and other experiences which more definitely focus on religion, we also need special courses in preparation for this Christian ministry.

In addition to courses in religion, the study of psychology, philosophy, education, and social problems may make a rich contribution toward preparation for more adequate Christian service. Just now we are making a serious study of crime, our prison system, parole, and the whole field concerned with crime. How few people talk with intelligence and with a Christian spirit! How few of our own Society know enough and are interested enough to participate in the search for a Christian solution of this problem! This deficiency is due to the neglect of pastors, teachers, and parents who fail to challenge youth, who fail to show them the importance of and opportunity in this field. Some of the failure may be due to the fact that courses in religion and philosophy do not answer questions and meet the needs of students.

Most of our Quaker schools are concerned that practical courses in religion, philosophy, and social sciences be offered and taken by students. Usually there are Y. M. and Y. W. C. A.'s or other religious organizations on the campus. Students carry the burden for this work. Frequently, even in Quaker schools, it is difficult to win support for such groups.

Many students accept scholarships given by religious organizations, while ignoring any religious obligation.

Many students of student life today say that we are again at the dawn of a renewal of interest in religion. They say that students are more determined to find an adequate religious experience. Some of them say this change has been noticeable during the last two years. If this is true, then in the Society of Friends, where each member is called to Christian ministry, we should keep this call on our minds. Those of us attending school should make a place for religion in both curricular and extra-curricular activities. Those of us who are advisors of youth should devote to it some part of our daily schedules. A prominent social worker has said that in fifty years the Wickersham Commission will be known and remembered, not for its report concerning prohibition, but its report concerning crime and its causes; and that Herbert Hoover will also be remembered for his child welfare work and prison reform. Our Quaker president is not getting the support he should get from all our members, because we are ignorant and uninterested.

Oakwood School,
Poughkeepsie, N. Y.

HAS THE DISARMAMENT CONFERENCE FAILED?

Will the fighting in Shanghai wreck the Disarmament Conference? Not a few people allege that the Sino-Japanese controversy has demonstrated the folly of cutting down armaments. These persons would have us believe that the military activities in the Far East have made impossible the success of the Disarmament Conference. An American congressman has even suggested that the United States instruct its delegates to return home. Others, and they are in the majority, refuse to yield to this gospel of pessimism and despair. To their way of thinking the whole Shanghai episode clearly demonstrates the need of drastically reducing the instruments of war. The Shanghai episode might well prove to be a boomerang for the undoing of the professional militarists. It is the opinion of the unofficial American group at Geneva that, far from wrecking the Disarmament Conference, the military skirmish in China has enhanced the prospects for a substantial reduction of armaments.

The Conference is now settling down to a working basis. The oratory is over. Russia was among the last of the nations to lay its program before the assembled delegates. As was expected, the Soviet Government advocated full and complete Disarmament. According to Maxim Litvinoff, the only security against war is the abolition of all armies and navies. His proposal and all others have been referred to the various commissions of the conference, of which there are five—Political Questions, Land Armaments, Air Armaments, Naval Armaments, and Military Budgets.

Ambassador Hugh S. Gibson, temporary head of the American Delegation, has been made a member of the important commission on Political Questions. This commission will consider the question of national security, and its findings are likely to determine the success or failure of the Conference. M. Tardieu's proposal for an international police force will be debated by this particular Commission, as will the question of the extent to which the United States is willing to cooperate with the other nations in the maintenance of peace.

The American delegates on the other commissions follow: Hugh S. Wilson, Land Armaments; Senator Claude A. Swanson, Naval Armaments; Norman H. Davis, Air Armaments; and President Mary E. Woolley, Budgets.

The appointment of President Woolley on the Budget Commission will be hailed with rejoicing by the friends of peace everywhere. It is agreed that, if the conference is to succeed, a way must be found whereby the governments will be required to reduce and limit their vast military expenditures. President Woolley is among those who believe that our own and other governments should limit military expenditures by international agreement.

The voice of the Christian Church is being heard in the midst of all of these deliberations. There has been instituted at Geneva a special Disarmament Committee made up of the representatives of a number of Christian organizations, including the Universal Christian Council for Life and Work, of which the Federal Council of Churches is the American section; the World Alliance for International Friendship through the Churches, the World Alliance of Y. M. C. A.'s, the World Student Christian Federation, the World Y. W. C. A.'s, the International Fellowship of Reconciliation, and Friends International Service. The committee has its headquarters at the American Parish and Community House where daily services of intercession in behalf of world friendship and peace are being held.

BY WALTER W. VANKIRK.
Federal Council of Churches,
105 East 22nd St., New York.

Both younger and older Friends will find D. Elton Trueblood's new study book, "Problems of Quakerism," very stimulating either for individual or group study. We can supply you with copies at fifty cents per single copy; five dollars per dozen.

A YOUNG FRIENDS CORRESPONDENCE EXCHANGE

A few weeks ago Kirby Page was in Richmond and so awakened the young people of West Richmond Friends Meeting about world affairs and their responsibility in it all, that they became "concerned." One expression of their concern took the form of a letter to others of you telling of their hopes and aspirations for themselves and wishing that there might be some way whereby American Young Friends could exchange correspondence about what they were doing in their own communities, how they were doing it, their further concerns on what ought to be done, etc. The letter from West Richmond suggests that the office of the Young Friends Board of the Five Years Meeting located here in Richmond be designated as the place for correspondence exchange.

A few groups have acknowledged receipt of the letter and Philadelphia Young Friends through their secretaries, Ruth Biddle and Sara H. Houghton, have answered at some length. We quote from their letter of February 1 which was mailed to the office as suggested by West Richmond Young Friends.

"The letter from West Richmond Young Friends certainly strikes a note of keen concern in our hearts also. It came a little too late to be published in the Young Friends number of *The Intelligencer* and THE FRIEND. However we shall bring it before groups wherever possible.

"With the threat in the Far East looming more and more ominous and propaganda similar to 1914 being spread abroad, we feel more and more the need of clear thinking on our own positions. Our Executive Committee has just written to Ross Collins, Chairman of the House Appropriations Committee urging continued reductions in military expenditures and commending the postponement of the $600,000,000 construction bill. . . .

"We are eager to know, amid all of this, what is on your minds concerning this? If we do need an emergency meeting (on the Far East) could you have one or more at the same time? As Young Friends in America we must stand together."

Though not in direct answer to the West Richmond letter Neal Brumfield, a Friend student in Purdue University, writes that the World Fellowship Group at Purdue is writing to a number of liberal groups on other university campuses urging them to join in sending letters to Senator Borah asking the government to take an active part in preventing the sale of arms and ammunition to either Japan or China. The Fellowship Group at Purdue came into being last fall in the interest of more student enlightenment on world affairs.

What is Mission Work?

By R. Bryan Michener

I HAVE been asked to write an article interpreting missionary work to Young Friends through their issue of THE AMERICAN FRIEND. I attempt to do this with misgivings for I am almost of the opinion that only a person who has never been a missionary or one who has been on the mission field for some years is capable of writing such an article.

Nevertheless, I will try, providing the reader will remember the opinions and observations are those of a six-months-old missionary and are subject to the revision of more experience. Naturally a six months' introduction to language, especially by one actively engaged in medical work, is insufficient to facilitate religious conversations with natives of sufficient depth to base an article on. Consequently my remarks will be based on what missionaries and natives do and not what they say.

Originally, and still fundamentally, mission work consists of fulfilling the Great Commission. The principle work of missions is to preach the Christian gospel of Love. The Apostle Paul, if not the first, was certainly the greatest of the early Christian missionaries. He, like his fellow workers, preached to the Jews and Gentiles of the cities located on the trade routes of the Roman world. He was preaching to people of the same general culture as his own. The educational, economic, industrial, and physical standards of the people administered to were similar, if not like, that which the missionaries knew. The only real difference was that Paul and his fellow missionaries had a new relationship with God through Jesus Christ.

Accordingly, Paul and other early missionaries mainly preached. That was the one main thing that he had which his hearers did not have. He fulfilled the act of Christian brotherhood by sharing the One thing he had which they needed. He also taught some, but it was more an explanation of the theological and ethical implications of his message than it was the reading, 'riting, 'rithmetic of the present day.

There is more of a similarity between the healing work of the early and present day mission program than between the teaching work. A strong case can be made for the point that Jesus himself placed healing on the same basis of importance as preaching. We have the example where "Jesus went about in all Galilee, teaching in the synagogues, and preaching the gospel of the Kingdom, healing all manner of disease, and all manner of sickness among the people." Paul healed the sick on the Island of Melita and placed healing among the gifts of the Spirit, below faith, and above the work of miracles, prophesy, and tongues.

The summary of this background is that the early missionaries shared the best they had to supply the needs of the people among whom they labored. Present mission work consists in doing the same thing, but because the people for whom the work is being done usually have different cultural backgrounds, their needs differ and hence the work differs.

Take the needs of a primitive people administered to by a pioneer missionary of today. Even though he lives in a native hut at first he will want a chair to sit on, a table to eat from, and a bed to sleep on. So he makes them and the natives watch. There you have the beginning of industrial training. If he decides to build himself a brick house he must have native help and there industrial training commences. During the process of construction some native will pound his fingers instead of the object intended, or cut his foot instead of a log. The missionary will then clean the wound, taking other measures to keep it clean and medical work has begun. Some day there will be a wife and missionary babies and health instruction by example will be initiated. He will soon find that preaching sermons to the natives is not enough, but must be supplemented with reading passages from the Bible. So the natives must be taught to read; this involves spelling and writing and education is started.

Thus our pioneer has through necessity started institutional mission work. Which task he spends the most time at will depends upon the immediate need at first, later on his ability and interest, and on the finances and other material means at his disposal. The next step is missionaries trained in special fields of work which are to be carried on in a Christian atmosphere as a part of the total mission program. Then comes the problem which most missionaries face at some time, namely, that of knowing when it is time to relinquish the administration of education, industry, and medicine to the control of the developing government of the native people. This problem remains unsolved. It is not selfishness which causes the missionary to be reluctant, but a regard for the spiritual and moral welfare of the young Christians in his charge.

In a civilized country the Christian standards permeate the standards of society to such an extent that it is not often that we feel the need of inquiring directly into the religious and moral standards of teachers and doctors. It is taken for granted that they are honest, trustworthy and moral. In a developing primitive country where the native leadership comes through Christian schooling or through non-religious schooling, honesty, trustworthiness and morality cannot be taken for granted. Hence native Christians do not like for missionaries to give up educational and medical work.

The time probably comes when every missionary in specialist work wonders if it is religiously worthwhile. The government sends out a syllabus which the teacher must follow. The doctor feels that he must give full professional service or none at all. All this takes time and energy in addition to language study and some periods for rest. But after comparing his institutions and products with non-religious ones he usually feels refreshed to continue his work. A missionary recently told us while at our Annual Prayer Conference here that the natives decided on the kind of religion he as a missionary had, not by what he said the next morning when only three instead of a dozen men turned up to make brick.

Some people really think that, after all, a missionary is nothing more than a glorified Billy Sunday who does a little carpentering, teaching, and first aid work during the week. But let us follow the analogy. The evangelist at home is speaking to a group of people which knows right and wrong to a fairly high degree, what is moral and what is not, and something of the life and teaching of Jesus Christ. The evangelist is attempting to quicken his group to a sense of sin so that they will make a decision to live the Christian life. The missionary audience at first knows little or nothing of these things. They cannot make a real decision until they know something to decide about. Hence the missionary's work is at first largely instructional, before it can be decisional.

An emotional people must be tested out to see that their decisions are genuine. Church membership among them cannot alone be the result of signing a card. Membership is only a signification of their desire to set out upon that course. Instruction and probation over a period of months is a necessary supplement. A native church recently refused to accept a transfer of membership until they had watched the holder of the transfer for a few months.

So what is mission work? It consists in doing what we think Christ would do under the circumstances — supplying to the best of our ability the needs of the people to whom we go. Their greatest need is the knowledge and salvation of Christ.

Kisumu, Kenya Colony, East Africa.

The Nature of the General Conference

THE program will embody three distinct types of approach. During the morning there will be two sets of study classes; late in the afternoon of each day time will be allowed for interest groups, and on several evening occasions there will be forum periods. Woven into the conference week will be a recreational and social life of considerable variety. The program will be planned to give periods of leisure in which people may visit and chat together as they wish. Thirty to forty minutes will be set aside each morning for a creative type of group worship. The evening forum periods, though planned for in advance, will not be so rigidly arranged as to preclude re-arrangement by the conference.

One hour and fifteen minutes will be given for each class period with a twenty minute period for relaxation in the middle of the morning. All who attend will join in the study. We are giving this period of time to each class hoping that in so doing we shall encourage a lecture-discussion type of study in which students and teacher may share creatively as well as receiving information.

The two study group subjects are given below with a brief explanation of their proposed content.

A. *The Life and Teachings of Jesus*—this will be an historical study in approach where teacher and students seek together to ascertain the nature of Jesus' life and teachings through a study of his recorded life experiences. Such an approach will seek to know why Jesus did as he did and the motive force back of it. This will be an historical study of a great religious personality.

B. *The Implications of Quaker Faith and Practice*—this course should combine enough of an historical approach to the background of Friends with present day practices and problems to give the student a clear insight into Quakerism. From this point the time may well be spent in probing the implications of such a religious philosophy and experience for life today. We suggest the following as possible lines of exploration: (1) as to worship, its meaning and method (2) the position of leadership in a Friends Meeting (3) the responsibility of Young Friends in our economic order, (4) what should Young Friends be doing with respect to racial barriers? Methods of war and violence? Military Training in schools and colleges? Citizenship?

Three types of entertainment will be available for those who attend: dormitory, private homes, or camping. All delegates will take their meals at the college. Camping ground will be free to those who desire to bring their camp equipment. No cooking will be allowed as it disrupts the conference schedule. Meals can be purchased in the common dining room at the low price of 75c per day. For those who live in the dormitory or in private homes the board and room charge will be seven dollars ($7.00). Registration is $2.50 per person with a twenty-five cent reduction ($2.25) to those registering on or before July 1st. Pre-registration will be greatly appreciated by those in charge. At the least, we would like to have the names of all who are even remotely interested in coming to the conference. It is quite possible that we can help you in finding a way to travel more cheaply. A number of people are thinking of driving out. Why don't you gather together four or five people from your community in an automobile and make the trip cheaply? It will make a fine summer vacation trip.

The number of people attending the conference must necessarily be limited to about one hundred and fifty. This is due to the lack of more physical facilities at the college, but so long as there is yet room any and all Young Friends are welcome. We hope that there will be Young Friends there from many sections of the country. Two Young Friends from England will be with us; we will really have a *General Conference!* The poster does not announce all the leaders. Some of them have not been able to give us definite answers as to their summer plans, but we can assure you that there will be sufficient and capable leadership. Tack up the poster in your local meeting and begin boosting for the conference.

DAVID W. DAY.

Richmond, Indiana.

ENLIST OR NOT?

BY PHILIP M. KELSEY

During the past few weeks, in which some people have been expecting a great war to arise from the Sino-Japanese conflict, the question on many a youth's tongue has been, "Should I enlist if my country calls me to arms?" The almost invariable answer has been "Yes."

A few evenings ago, in a small discussion group, a question was brought up to this effect, "If there were a choice between remaining a citizen of the United States or a church member, which should you choose?" One of the boys wanted his citizenship in preference to his membership, "Because," he said, "I could be helped more by my country than by my church; yet, in rejecting my church membership, I should still believe in the principles of Christianity." Should he do this he would be repeating what Peter did two thousand years ago. Although still believing in Christ and his teachings, Peter, because it was easier, denied him thrice. Furthermore, I am sure the United States could not do nearly as much for him as could his God, in whom he lives, moves and has his being.

I have heard it said that some of Christ's teachings are not applicable to present-day life. I believe that when Christ taught what was beautiful, true and right, he had in mind to make his teachings applicable to all generations. If his teachings ever were or ever will be practical, they are today.

Some argue that Christ said, "There shall be wars and rumors of wars." These say that they might just as well take war with a stiff upper lip, because it is bound to come. Since Christ's day there have been innumerable wars. Don't you suppose we have had war enough and ought to seek an era of peace? When Christ spoke of wars, I am sure he did not mean for us to cease trying to love one another or to go about with chips on our shoulders. The kind of people who disregard other things which Christ said, such as, "Love one another," and, "All they that take the sword shall perish by the sword," are the very ones who quote Christ in regard to wars and rumors of war.

Many people argue, "War is human nature." It is well to remind such people that it is no more human nature to fight than to be friendly. Another argument, very similar, is that there have always been wars, therefore there will always be wars. That an evil must continue troubling people because it always has, is an idea too old fashioned to take seriously. If that were the spirit of the whole world it would never grow better.

Should the order for young men to enlist ever come again, it is my sincere wish that each one, before enlisting should ask himself these questions:

Shall I be following the teachings of Christ if I enlist?

Will my country be any better off for having won the war?

Is war the right way to, and does it settle international differences?

In enlisting, will I be using this one life, which God gave me, in the carrying out of his will for my life?

The way in which he has answered these questions should determine for any youth whether he should enlist or not.

Moses Brown School,
Providence, R. I.

We have an excellent pamphlet for youth on *The Liquor Question* for one dime.

POST IN YOUR MEETING

Young Friends

Under the auspices of the Young

July

to

THE PROGRAM

Morning:

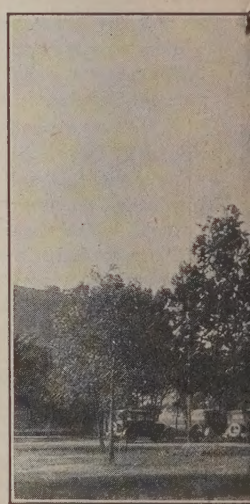
Group Devotional Period
Study Groups on:
Life and Teachings of Jesus
Implications of Quaker Faith and Practice

Afternoon:

Recreation and Leisure
Interest Groups

Evening:

Vespers
Addresses and Forums
Social Occasions



THE COLLEGE

INFORMATION

Address DAVID W. DAY, Executive Secretary, Board of Young Friends Activities of the Five Years Meeting, 101 South Eighth Street, Richmond, Indiana

NEBRASKA CE

CENTRAL

SEE OTHER SIDE

POST IN YOUR MEETING

neral Conference

Board of the Five Years Meeting

to 22

at

EARLY MEETING

THE LEADERS

PRES. O. W. CARRELL, Nebraska Central College.

ERROL T. ELLIOTT, Acting Secretary, American Friends Board of Missions

DELITE HOLLETT, Y. W. C. A., Omaha, Nebr.

PRES. H. C. BEDFORD, Penn College

LESLIE FRAZER, Minister, Chicago Friends Meeting

CLARENCE E. PICKETT, A. F. C. S. Committee, Philadelphia, Pa.

Two English Young Friends

(Others to be Announced Later)

EXPENSES

Registration Fee, $2.50 ($2.25 if Paid On or before July 1st)
Board and Room, $7 for entire Conference
Free Camping Ground—Meals, 75c per Day

RAL COLLEGE

NEBRASKA

SEE OTHER SIDE

The Latch-String's Out at Nebraska Central College

NEBRASKA Central College extends a cordial welcome to all Young Friends to "come out west" this summer for the sessions of the *Young Friends General Conference, July 15 to 22.* We count it a privilege to entertain the young people of our Society and shall open our doors to them in true Western hospitality.

Nebraska Central College is located at Central City, Nebraska, one hundred and twenty-five miles west of Omaha. It will be of interest to know that Central City is approximately midway between New York and San Francisco and that it is also equidistant between the Canadian and Mexican borders. Denver, Colorado is four hundred and fifty miles west of Central City; Wichita, Kansas is four hundred miles south, while Oskaloosa, Iowa is three hundred and fifty miles east. Central City is six hundred miles west of Chicago.

Central City is very favorably located and easy of access whether by train, bus or automobile. It is located on two principal auto highways:—the Lincoln Highway, east and west, and the Kansas-Nebraska-Dakota Highway, north and south, being situated at the junction of these two highways. Central City is also located on the main line of the Union Pacific Railway and may be reached without change from Chicago or San Francisco. A branch line of the Burlington Road also passes through Central City. The Rapid Transit Bus Line makes daily trips east and west through Central City so that it is easily reached by bus. The Cornhusker Stage Lines connect with the Rapid Transit Line at Grand Island, Nebraska, so that one may conveniently come by bus from points north and south as well as from all points east or west.

Central City is the county seat of Merrick County. It is an attractive city of approximately three thousand. Its wide, paved streets, well-kept homes and lawns together with its enterprising business houses make it a very pleasant city. It is situated in the heart of the Platte Valley in the midst of a large farming section and is surrounded by corn and alfalfa farms. Here one finds a marked diversification of crops including corn, wheat, oats, rye, and alfalfa. Cattle feeding and livestock raising are important industries.

Riverside Park, located about two miles from the city on a large island in the Platte River, is recognized as one of the most scenic natural parks in Nebraska.

Quaker interests of this section of the country center here with the holding of Nebraska Yearly Meeting each June and with the location of the Central City Friends Meeting and Nebraska Central College.

It is felt that the holding of the Young Friends General Conference here this summer will be mutually helpful—to the interests of Friends in Nebraska Yearly Meeting and to the young people who may come.

ORA W. CARRELL,
President of N. C. C.
Central City, Nebraska.

PRESIDENT O. W. CARRELL

YOUNG FRIENDS NEWS ITEMS

Paul M. Reid, former assistant pastor and educational director at First Friends Church in Indianapolis, Indiana, is in his last year of study at Union Theological Seminary, New York City. Paul is a graduate of DePauw and became a Friend while working with Elden H. Mills, then the pastor of First Friends in Indianapolis. He writes that the subject of his thesis which is due in April is, "The Social Ethic of the Kingdom of God as Practised by the Early Quakers."

* * * *

In Minneapolis, Minnesota, Ruth and Edgar Worrall are active in the local and state C. E. work. Edgar Worrall served as leader in their state Christian Endeavor Training School recently.

* * * *

Elizabeth Marsh reports that she found a very interesting group of Friends around the University at Madison, Wisconsin. Manford Kuhn, of Cambridge City, Indiana, and Robert Gronewald, of Oskaloosa, Iowa, both in the Sociology Graduate School and the latter an ex-caravaner, are among those interested in getting the group together.

* * * *

The number of young people serving in the feeding and rehabilitation program of the American Friends Service Committee is growing steadily. We are not acquainted with all of the workers but list them here so that you may read for yourself. Where we know something of their home address the name of the town, city, or state is given:

District No. 1, Morgantown, W. Va.:

Alice O. Davis, Philadelphia; Edith T. Maul; Elliston P. Morris, Philadelphia; Daniel and Florence Houghton, Philadelphia; Winifred Way Wencke; and Donald E. Graham.

District No. 2, Charleston, W. Va.:

Janet Battey, Haverford, Pa.; Almy Chase Grant; Ethel Bedford, Oskaloosa, Iowa; Charles Suplee, Haverford, Pa.

District No. 3, Logan, W. Va.:

W. Glen Roberts, Brooklyn, N. Y.; Edith Blackburn; Virginia Hollister and James R. Stein.

District No. 4, Williamson, W. Va.:

Mary Kelsey, Philadelphia; Margaret Paxson, Swarthmore, Pa.; Esther Smith and Charles Tatum.

District No. 5, Harlan, Ky.:

Anna J. Haines, Philadelphia; Helen Walker; J. Maude Evans; George Trimble; Mary J. Cook, Brooklyn, N. Y.; Paul W. Hund; Willard Webster.

District No. 6, Hazard, Ky.:

Arthur and Aida Gamble, Ohio; Clyde Syze; Edith Lindley, Paoli, Ind.; George L. Barrus; Anna Levis.

District No. 7, Greenville, Ky.:

Rowland D. White, Whittier, California; Ruth Joslin, New York; Ambrose Meyers, Barnsville, Ohio; Sylvia Thomas, Des Moines, Iowa.

District No. 8, Herrin, Ill.:

Wilfred V. Jones, Chicago; Letha Schmitter and Milford Mott, Iowa.

District No. 9, Wheeling, W. Va.:

Laura J. Hoyle, Ohio; Wilbur Robbins, Richmond, Ind.

District No. 10, Ebensburg, Pa.:

Errol D. Peckham, Wilder, Idaho; Elmyra Olson Davis; Howard W. Sayles.

YEARLY MEETING CONFERENCE DATES

Western, at Vermilion Grove, Illinois, June 24, 25, 26.

New York, June 29 to July 3.

Indiana, July 4-8.

Canada, July 29-30.

We have received only a very little bit of information about any of these conferences. Western Yearly Meeting plans to use a number of their own young people in their program and Indiana's camp at Quaker Haven on Dewart Lake expects to have William J. Reagan of Oakwood as their principle leader.

Has the Quaker College Kept Faith?

A Compilation of Answers to a Questionnaire Sent Out by the Editor

HAS the Quaker college kept faith? Is she serving her constituency as well as she might be expected to do? Should other people expect to see, as they say they do, Quakers marching in the vanguard of those who are in the search of truth and its larger application to the problems of life? Why? Is it because Quakerism's steering gear is more agile and better able to take the sharp turns in the road of affairs?

We are indebted to Carl Sumner Knopf of the University of Southern California for the title to this compilation. In *The Christian Century* for January 13, 1932, he has an article entitled, "Has the Church College Kept Faith?" If you have not read it we encourage you to do so. It is very stimulating. His opening paragraph reads thus, "If the Christian educational movement had deliberately sought self destruction, the plan could not have been improved upon but little over what has actually transpired. The church-founded college of yesteryear was a spiritual stronghold, but as mechanism has percolated into pedagogy religion has oozed out. The paradoxical modernity that puts educational technique into religion, pries religion out of education. In a world drugged by a mechanistic philosophy has the church-founded school kept faith?"

One hundred and fifty-eight letters were sent out containing six questions each. Eighty letters went to relatively younger Friends and seventy-eight to Friends whom we judged to be on the shady side of thirty-five. Thirty-seven questionnaires were returned; twenty-two from younger Friends and fifteen from those of the older group. Ten of the answered questionnaires came from the East, twelve from the Central Section east of the Mississippi, nine from the Central Section west of the great river, four from the extreme West and two from the South.

In the letter accompanying the questions we included this paragraph: "During the past two years I have rarely met with a group of earnestly seeking Young Friends, whether in large groups or in small, who have not at some time in their discussions, cited the seeming impotency of Quaker educational institutions to achieve the ends which it seems they should. Such groups come face to face with this situation after they have seen clearly the importance of education, be it in the home, meeting, or school, to the Quaker approach to life." With reference to this particular paragraph one Friend writes, "I am especially interested in the enclosed paragraph. (The above paragraph was pinned to the sheet of his letter.) I have been and am often, very critical—'poor teachers,' 'extreme conservatism,' 'slipshod system,' etc.—and I have attended one conference after another where such expressions were echoed, but—one gets a jolt when he often sees the most positive critics doing nothing themselves when they get back home. I don't know *any* institution which is 'achieving the ends it should,' college, or the oft criticized home meeting or what not." Is this Friend right? Another Friend says that a Quaker college cannot be expected to "make a silk purse out of a sow's ear." If we are sending up a bunch of sow ears to our colleges where lies the trouble? Certainly, so far as the answers to these questionnaires indicate and the response (or lack of response) in general, the evidence does seem to lie very largely on the side of the one first quoted. Is this no more than a perennial conference itch which begins to work when the atmosphere is warm? Have we been hoodwinked and consequently played the fool or are there some concerned people who have not spoken who can enlighten us at this point? While we await the arrival of their expressions for later numbers let us see what these who have answered say.

The questions will be stated in order with representative answers under each. In the first three an attempt has been made to summarize the whole group by placing them in rather rigid categories. Obviously, this is only relative since many people did as we hoped they would do, and expressed themselves rather fully on the particular phase of the question about which they seemed concerned. It is exceedingly interesting to study these answers and we wish that it were possible to record them all, but as it is we must beg your pardon for making this compilation so long.

I. In the book, "Education Adequate for Modern Times," page 75, George A. Coe writes, "The main task of education is not to lead the Young up to the level of our time, but to save it from this level."

(a) Is this sound?
- Yes 32
- Yes, with reservations 1
- No 2
- No Answer 2

(b) Should Quaker education endeavor to achieve this end?
- Yes 32
- Yes, with reservations 1
- No 1
- No Answer 3

(c) Does it?
- Yes 5
- Yes, with reservations 18
- No 6
- No Answer 8

The following answers to this question are fairly representative of the varying viewpoints: "This is all too true and though it is Quaker education's job to achieve it, it is falling far short."

"All education should tend to lift 'above the level of the time,' which, of course, is a mere average and far below the level of the wisest. Surely Quaker education should join in the effort to lift—and I think it does with some success."

"A sound but glittering generality. Yes, Quaker education should endeavor to achieve this end. In the main, however, Quaker education is forced to fit into the general scheme of education with its measurements. Contacts with sacrificial personalities with which Quaker institutions have been uniquely endowed, have been the main source of any special Quaker influence in education, not any special contribution to the educational process as such."

"Of course Quaker education should endeavor to be adequate for today. My judgment is that it is not entirely adequate. I know that it is very easy to criticize and very much more difficult to change methods, but the following are a few points of criticism which I offer:

1. Too much attention is paid to finan-

HEARTS AND MOUTHS

The gas tank rears itself against the smoke and sky;
Train wheels grind and screech, and whistles scream;
Riveters begin one more factory,—
And ten more hungry mouths are fed.

The sun has set beyond the western ridge.
The leafy maples are enshrined with twilight glow.
A dreamy melody floats up from the twinkling village—
And one more starving heart is nourished.

MANFORD HINSHAW KUHN.
University of Wisconsin,
Madison, Wisconsin.

cial and degree standards in order to do a very good job of education.

2. Aspiration for attendance and numbers has often pulled down the standard of work done, when attendance should be secured by the spirit of adventure and the desire for education.

3. Conformity to practices in our social order rather than prophetic leadership in the direction of a Christian social order."

"No it is not adequate. Lead youth *up to* but also *on through* to a higher education that is *built on* our time. One of the difficulties just now is that there are some leaders of youth filling youth with the idea that this world would be saved if all the past could be ignored. They are being told that colleges are not adventurous, the faculties are old foggies and that the only solution is to forget all that has been taught, break away from the past and let youth do it. 'George' has now lost his job. Quakerism when sane, and, it has been sane most of the time, neither ignores the past or present. Quakerism needs to keep its feet on the ground as well as its head in the clouds. Hence, I say, let leaders of youth accompany our colleges rather than our colleges follow the 'leaders.'"

II. In this same book, page 55, Reinhold Niebuhr writes, "Religion adds a touch of madness, precisely that touch of madness which, when combined with common sense, produces a compound of wisdom. Without that touch of madness all ethical life governed by reason sinks deeply into common sense and therefore it degenerates more and more into an enlightened self-interest, a prudent selfishness."

(a) Are Friends schools engendering this element in their students?
- Yes 4
- Only partially 25
- No 4
- No Answer 4
- Madness, an unfortunate word 6

(b) Or do you think this beyond the range of their responsibility?
- Yes 0
- No 32
- No, with reservation 1
- No Answer 4

"I am afraid that Friends schools are not generally adding this touch of madness, but it is just what they ought to add. Some Friends colleges have appealed for students by quoting statistics to show the added earning power of college men and women."

"It seems to me that this is *decidedly* within the range of their responsibility. Friends schools should engender this element much more than they have in the past. In fact, unless they do so, there will be no place for some of the present schools in the future."

"We probably are too passive. We need that vital divine spark that makes for militancy in the good life, i. e., that brings action. It is not beyond our responsibility."

"From my observation as a student in one Friends college, and a friendship with students from some other Friends colleges I would say that they seem to be trying to give the students some sort of a religion, but are trying to guard against any 'touch of madness' in it. I wouldn't ask as much as that they try to give us students that 'touch' but only that they be tolerant enough not to stifle it when it does rise in some serious, but individualistic thinking students."

"They are in some cases. It is desirable but not to be striven for as such. If we set out to *add* a touch of madness that is likely what we will get—or perhaps *all* madness. Note R. N. says, '*Religion* adds a touch of madness.' Madness isn't to be striven for, but true religion brings it along in proper combination which produces 'a compound of wisdom.' So many have acquired madness without religion."

III. Is it right that the under-graduates in our colleges should have to go outside the regular curriculum for what little religious instruction they receive?
- No 24
- It is not true 3
- No Answer 10

How prominent and challenging should the departments of psychology, philosophy and religion be as compared with the other departments in a Friends school? Why?
- Equal to others 19
- Central Courses 16
- No Answer 2

From your knowledge do you believe them to be so?
- Yes 5
- No 12
- Semi-prominent 8
- No Answer 12

"No, should get it within the curriculum. Equally as well taught as any other subject. Intellectualism without character is useless and may be harmful. Quaker schools must keep a strong religious program or they have no excuse for existence."

"I think usually the philosophy and the religion should be taught in a single department and that this should be the educational focus of the school. The reason is that we are attempting to build integrated lives rather than to dispense information. Probably more than half of our institutions make such training only incidental."

"Students should be able to obtain good courses in religious education in their colleges. The departments of psychology, philosophy and religion should be strongly emphasized in Quaker colleges, to satisfy the purpose for which such colleges are instituted."

"My only first-hand experience with Friends education in recent years was at Earlham, where the Biblical Department has always been on an equality with the other departments. Quakerism in this country has been noticeably weak in abstract thinking (philosophy) and, with the exception of Rufus Jones, we have developed few thinkers. In the long run this will prove fatal to Quakerism if not remedied. In the field of psychology there is little to be hoped for at present, at least."

"The departments of psychology, philosophy, and religion should be our strongest, because such courses taught in the right way challenge us to think. No! these departments, to my knowledge, are not emphasized."

"I see no reason why the departments of psychology, and philosophy should be more 'prominent and challenging' than those of other arts and sciences. None of these are substitutes for the true Christian religion. None of them, including psychology and philosophy explain Christian experience. The challenge of Jesus Christ through the power of the Cross ought to be the biggest challenge which a Christian college offers. A religion developed by psychology, philosophy and other arts and sciences may be 'religion' but it is not Christian religion which is spiritual, begotten and nurtured by the Holy Spirit. It is in order to ask, What schools, colleges and universities are doing this?"

The remaining questions received answers which were impossible to tabulate with any degree of accuracy under certain general headings. Question number IV is as follows: "If you attended a Friends college can you indicate here the element or elements gained from that experience which seem now to be of highest value? Or do you think one is wrong in expecting any particular contribution from this experience?" Nearly all who answered this were agreed that the con-

Your Summer Address!

Will It Change?

The next Young Friends issue of this paper goes out June 9th. It is not first-class mail and unless you send us your summer address it will go to the dead letter box. Use a two-cent stamp *now* and help us all save time and money.

This applies only to those receiving our four issues. Regular subscribers will correspond with the business department of THE AMERICAN FRIEND.

Give your present address, your summer address, and fall address should it be different. Send it to David W. Day, Ex. Secy. B. Y. F. A., 101 South Eighth Street, Richmond, Indiana.

tacts with students and teachers was a distinct contribution. Others felt that the enlarged viewpoint and new working philosophy of life coming from their college days was a distinctive element gained. We record here a few excerpts.

"I do consider that it gave me something at that time that was extremely valuable. As a means of orienting a green, awkward farmer lad into the wider interests of the world it did well. . . ."

". . . . A love and reverence for truth, and zest for the search for new phases of it. I learned there to try to be scientific in my thinking, honest, tolerant and try to beware of prejudices.' '

"The greatest element I have gained is the desire to make or influence people to be less smugly complacent about their erroneous impressions of life and its problems."

"Situated as I am I have some opportunity to observe a difference between graduates of Friends schools and those not. I am very sure it exists, and I feel it within myself, but I cannot define it nor can I be sure how much of it is because of the college and how much of the Friends homes and communities from which we came. This is not a matter of self-satisfaction, but rather a difference in ideal and (as I think) a higher standard of modesty and right and of what is worthwhile (though sometimes a lack in culture)."

V. "What particular suggestions have you for meeting the needs you have indicated, through the curriculum, the extra-curricular activities, and the teaching personnel? Or do you feel that the Quaker college is doing its best now? To this question there were several suggestive answers. We have selected from them the following: "Some of the personnel of Friends colleges do as they do by formula. They are good, their ideals are high, but they are sometimes narrow and intolerant of outward acts of other people brought up under different environment. I don't see how that can be remedied in any wholesale way and keep these ideals, though in individual cases it might be. My closest friends don't smoke (many of them), but some chew gum. Another friend smokes anywhere (including in my face), but is extremely intolerant of gum chewing. I recognize both standards as being high *so far* as *they go*, so *I* neither smoke *nor* chew gum. Our standards must be examined and evaluated continuously."

"Curriculum up to date and fearlessly presented. Courses on religion, Quakerism, psychology and philosophy and an enlightened handling of world problems."

"We need more of broadening culture . . . . by 'broadening culture' I mean psychology, philosophy (modern—with historical basis however), comparative religion, ethics, basic economic and sociological theory (I confess that not all studies in economics are so profitable and lots of sociology is hash)."

"I do not feel that any of our colleges stress Quaker history, philosophy, and ideals equally. Multitudes of students graduate from Quaker colleges and know no more about Quakerism as a way of life than they did when they matriculated. . . ."

"(a) Make the philosophy-religion department the backbone of the curriculum.

(b) Have fewer teachers, but select only those who are contagious Christian spirits who also have adequate intellectual training and fearlessness.

(c) More of the teachers should be Friends. Plenty of equipped Friends are available."

VI. "If these questions have not drawn out your central concern in this matter will you state it here or write it in correspondence or article form for publication in the Young Friends issue?" Some brief statements of central concerns were given to this question. Here they are.

"I believe that religious instruction is best given by a 'concerned' faculty through the teaching of every subject in the curriculum. All subjects are useful and needed for that end. Our young people must be brought face-to-face with the problems of our time."

"I feel that Friends should not be bashful before non-Friend students about the Friendly approach to life."

"That Friends educational institutions provide for and cultivate in a larger measure experiential Christianity and activities pertaining thereto."

"I think that education which is put into practice is most valuable provided the inspirational is a part of it. An attempt at that method is made at Whittier in 'Project courses' where a student receives credit for supervised social or vocational work in the community. It means that the heart of the whole matter is leadership. . . ."

"The most pressing problem in our Friends institutions is that of business management. This has not had careful attention in some instances."

"While heavy responsibility rests upon the college, likewise the home and church must shoulder its share. Much of the mind-set of youth has been somewhat fixed before entering college."

"It may be that educators must more fully realize that educational institutions are primarily for the students and that considerable effort and emphasis now being exerted contribute little to the real benefit of the student body. Possibly we are to learn that collective education is not nearly so valuable as individual education."

"No stream can rise higher than its source. When our members—and so our meeting—rise higher so also will our schools and colleges."

"My central concern is that young Quakers become adventurously aware of the uniqueness of Quakerism and its thrilling implications! Quakers could be a mighty power if they were aware of their unique heritage and possibilities."

DAVID W. DAY.

Richmond, Indiana.

LIFE'S QUEST FOR HAPPINESS

BY RACHEL A. OSBORN

Throughout the ages, people have sought to be happy. People of today are still in that illusive quest for happiness which has attracted so many. Some have found it, but others will never find it for they do not know the secret for finding happiness.

What is happiness? We might say, happiness is a state of pleasurable content with one's condition of life. Happiness does not apply to the superficial conditions of life, but to something deeper, something more permanent. Superficial joy or gaiety may come and go, but happiness, once attained, remains with us forever unless we deliberately deprive ourselves of its benefits. True happiness concerns our innermost beings—our souls. Without it, one cannot really live, for one's soul is dead. With it, not only is one's own life enriched, but also the lives of those with whom one comes in contact.

To be happy, one must, first of all, master certain fundamental factors. Selfishness is out of harmony with happiness. As children, we enjoyed reading the story of the fisherman who caught a talking fish. This magic fish pleaded to be thrown back into the sea, which favor the fisherman granted. When he told his wife about the incident, she demanded that he return to the fish and ask of it a fine house in which they might live. The fish granted the request and for one week the wife was happy. Then she wanted a castle. When this was given her she was content for one day, then wanted to be ruler of the surrounding country. For an hour she was satisfied, then she asked that she might rule the sun. But the selfish woman would not have been happy had she owned the world, so the magic changed and she was again restored to her small hut. Greediness and material things cannot make a person happy.

Many people mistake pleasure for happiness. A trip around the world may give a person pleasure, but it alone can make no one happy. There are many things which may give us pleasure, but happiness is of the inner nature. However, one who takes pleasure in nothing is not likely to attain to happiness.

A great deal of unhappiness is due to the habit of dreaming regretfully about

the past. We dream of marvelous opportunities we have missed. We wonder why we did this or did not do that. The story is told of a middle aged man who was being shown a great city by a real estate agent. "Twenty years ago," said the agent, "you could have bought all this large section of the city for fifty thousand dollars." Twenty years ago this man was working his way through college and it would have been impossible for him to have bought land at the time, but immediately he began fretting because he had not bought it when it was so cheap. If the past can help us today, let us remember it, but if not, let us forget it, for it can only serve to hinder us in our pursuit of happiness.

Throughout his ministry, Christ continually helped men to be happy. He is still helping men to find happiness. In each of the Beatitudes, may we not interpret "blessed" as "happy"? In these Christ shows us how to be happy. But we must do our share. We must not expect too much with little or no effort on our part, for does not happiness come through service for others? We cannot be happy if we are not helping those around us to be happy, too. In forgetting ourselves and helping others, we find rest and peace. Only as we live up to that great law of life and love our neighbors as ourselves, can we hope to be happy.

Rest and peace are the components of happiness. Jesus said, "Come unto me . . . . and I will give you rest." Here again we must do our part. He is always ready to help if we will but ask. He will help us to overcome our difficulties and thus find peace. Jesus said that if he was to have peace of mind and heart, he must follow God's leading. We also find happiness in doing God's will for our own lives.

Hillis, in his book "The Quest for Happiness" says, "When men accept not a part, but all of Christianity, they will pass from the temperate zone of intermittent happiness with its periods of depression and gloom, that are like winters separating the summers, and leaving the darkness behind, find the tropic realm of perpetual happiness." But so many people possess Christianity in name only. They are not willing to accept all of Christianity, for they are not able to see the greater blessings that come from a greater service.

Only in doing God's will can we be happy. If one's life is not right with God, it cannot be right with anything, for man is fundamentally a spiritual being. If, today, we live as we believe we ought to live, we will be, at least for a day, happy.

Muncie, Indiana.

The Journeyman's Stage

By Lois Hollingsworth

At that time in economic history when the Guilds were in organization the tradesman had to pass through an apprenticeship and a period as a journeyman before he could become a master builder. The journeyman's stage was that trying time following the apprenticeship when the builder must leave the shelter of the master's roof and start out as a journeyman to prove himself. He was out on his own. He lacked the governing control of the master tradesman and now must decide for himself how to do the work. So he went forth with much good advice and with the master's hope that he would follow out the careful training of his apprenticeship.

Now may we turn to ourselves, as college students, and perchance find a meaning in the almost archaic terms of "apprentice" and "journeyman." Perhaps by stretching the simile, the journeyman's stage may have a likeness to our college years. For surely we have served a term of apprenticeship in our homes and home churches which was supposed to train us in living. We have come to college to begin our self-directed activities. When we graduated from high school we finished our term of compulsory education, and when we registered for college we started on the journey of voluntary search for the way of life. We are now at liberty to do and to think as we please as long as we do not violate certain social restrictions which apply to the whole group, for we no longer feel any personal supervision.

Someone has called this stage the "wilderness of liberty." Most of us can easily recognize our own bewilderment in this liberty which is first sensed in the realm of personal religious thinking. A few, but faintly recognizing the freedom, continue in the way of their training, held by an implicit faith and an invariable sense of duty. These retain an enviable peace of mind concerning religious matters and fit in harmoniously with the established group.

Others feel the new liberty but, fearing lest they be entrapped, begin to defend themselves and their faith from the supposed attacks. In arguments they refuse to listen to the other person's reasoning and continually rationalize their own position. Their actions are set as the criterion for judging the group. They tenaciously cling to their faith in the supernatural God but lose their faith in humanity, for the two cannot be reconciled in their defensive rationalizations.

Yet a still larger group enters fully into this wilderness of liberty, seriously and with desire to do the right thing. They are merely bewildered, and when their beliefs are shattered by some scientific or psychological theory, they find themselves lost. The easiest thing to do when some fact disproves a former cherished religious belief is to put full confidence in that iconoclastic theory and discard the former faith as valueless. The view is taken that if that faith is vulnerable in one spot it is useless altogether, but that is underrating its value. Even though a chain is no stronger than its weakest link, it may be tested and the weak link removed and replaced by a stronger one. But many would discard the old chain and accept a new and untested one; then defend the new one and refuse to see its weakness because it possesses a newness which to them covers all its defects.

Still others, like these of the last group, have had their faiths shattered, but seeing deeper, find the weakness in these iconoclastic theories and can accept neither the old nor the new. Their reasoning, followed consistently, makes them agnostics. In their search for an experience which will satisfy they will consider any new theory, but with the same critical attitude by which they rejected their old faith will they try the new. Thus, most of them never find an answer to the question of life.

Now, if what has been said is true, few of us who have entered into this wilderness of liberty have found our own way out, except those who followed the training and advice of the master guide and found liberty in an orderly plan of self-development, and the still fewer few who found in some one of the accidental clues which they picked up, the directions for a satisfying life.

There still remains the greatest part of the group wandering aimlessly in the wilderness. With the realization of being lost, which must sooner or later come to one's consciousness, the first thought would naturally be a desire to return to the former security, but as one entered recklessly into a glorious adventure, it is extremely difficult to retrace the long impetuous way of the journey. And because of disregard of earlier instruction and advice, the landmarks of direction have been passed. The journeyman seems hopelessly lost.

But he only is hopelessly lost who gets in a frenzy and follows his own mad will without consideration of the controlling circumstances which govern even freedom itself; for there is restraint even in liberty. The one who would find his way out must make an intelligent effort to help himself. He must recall his knowledge of wilderness conditions and read signs in his surroundings.

Consider being lost in the woods. One would search for something as a guide. The most dependable guide in the woods is the sun—for while winds may change, streams may turn and sign posts become twisted, the sun never changes its course. When the journeyman remembers the sun he becomes impatient to find it. If it is night or a cloudy day his patience may be severely tried, but the assurance of the sun's rising is surer than life—so he waits. But when the sun rises it is not enough that he see it, he must follow it; no matter what the effort, he must follow it if he would be led out.

If we have entered into this wilderness and have become lost, and see futility in our doubt, we can wait for the sun to rise and guide us in a return to faith; and while we wait pray our larger prayer to that sun—that Deity which some of us call God.

"At first I prayed for Light:
Could I but see the way

And next I prayed for Strength:
That I might tread the road

And then I asked for Faith:
Could I but trust my God

But now I pray for Love:
Deep love to God and man

And Light and Strength and Faith
Are opening everywhere;
God only waited for me, till
I prayed the larger prayer."

MRS. E. D. CHENEY.

Penn College,
Oskaloosa, Iowa.

HOME SERVICE WORK: WHAT IS IT?

Whether there are more seriously thinking Young Friends this year than there have been for the past few years, or whether they have only begun to learn of service possibilities through Home Service, the fact is that applications from those wanting to be engaged in useful activity for the summer or coming winter have been appearing at the American Friends Service Committee office in increasing numbers. More than a hundred had manifested their desire before the beginning of the new year, and further queries were received almost daily throughout January. The Home Service Secretary was encouraged to make an extended field trip, primarily to open the way for new service opportunities, and to interview as many of the applicants as possible enroute. At the time of this writing, the trip is just half completed, having included cities and universities in the states bordering Canada between Pennsylvania and North Dakota. Students, members of extension divisions of universities, state welfare departments, rural sociology directors, superintendents of state institutions dealing with social problems, directors of Indian schools, settlement workers and many others have been seen, and almost without exception the response has been more than cordial.

What is this Home Service idea, and why was a Home Service Section of the American Friends Service Committee set up a few years ago? And why is it that eager and splendidly qualified persons are seeking placement? A number of reasons could be offered in response to each query, and readers of the Young Friends Issue of THE AMERICAN FRIEND are for the most part fairly familiar with the project. And yet, because each year a large number of applications are received from those who seemingly do not understand the purpose of the work, a brief restatement here may be helpful. Though interested as Home Service is in helping persons find jobs, it is not an employment agency, and confines its activities to the placement of service workers.

When the World War broke out Friends were confronted afresh with the realization that it is not enough merely to refuse to have a part in the insanity and destruction of such conflict, and that perhaps during peace time we had not really justified such a position. If our conviction of the supreme value of human personality is fundamental we are driven far beyond the mere negative position of abstinence from destruction. It was because of this that the English Service Council and the A. F. S. C. came into being, to help open the way for the carrying of a positive message of relief to the physical and spiritual needs of war-sick people. It was primarily for this same reason that, when the need for workers overseas gradually ceased the attention of the Committee turned to areas of maladjustment in this country where economic and social conditions are such as to provoke a spirit not unlike that produced by warfare. So long as these conditions continue, so long will the full, creative development of personality be impossible, and just so long will the Friends be restless and urged forward to help adjust or entirely change these conditions. Just as in the years from 1917 to 1923 the message of our workers in Europe was a spiritual one, so is the Home Service opportunity looked upon as essentially a spiritual one.

But the young man or woman who thinks, looks out upon the world in which he is to take his place and is perplexed. It is a confused place, and each problem he approaches, whether in the social, economic, international or religious field, seems interwoven with other problems. He is eager to do his full job, and is ready to pay whatever price may be demanded, but he realizes that earnest desire and dedication of self, essential as they are, are not alone sufficient. It requires a tremendous amount of wisdom and knowledge to make any sort of constructive contribution toward the bettering of such a world. With the best intentions in the world, he finds himself making serious blunders because he was not aware of many of the implications of a situation.

And so he casts about for an opportunity to get directly into a situation that needs adjusting and where, in return for his time and talent, he may gain information in order to further prepare himself to live effectively. To help such a person find his opportunity is the second contribution of Home Service. While there he gives himself whole-heartedly to the tasks which are his, he can study the contribution of the agency with which he is working toward the betterment of the situation, and frequently it happens that he becomes a permanent member of the organization staff.

Seventy-six of the more than three hundred applicants of last year were placed for the summer and several others served during the autumn months. Approximately fifty are in various fields this winter, the majority of them serving in the coal fields where they spend long days going up and down the valleys, carrying food and encouragement to the children of permanently unemployed miners. Scores of young people are also doing valiant service in their home communities this winter, helping in emergency needs for the relief of the suffering.

While it is not possible to offer a training school for Service Workers comparable to that offered the Caravaners, the Committee is planning to bring together as many as possible of the volunteers early in the summer for a two-day Retreat. Here personal acquaintance can be developed between the workers, and they can approach their work with a clearer realization of the implications of the work, and a sense that they are a part of a large group of people who are doing the same. From the Retreat they will go to their appointments. Some will go to City Settlements or Settlement Camps; some will go to the coal fields, the Indian Schools, the lumber camps in Canada. Rural social work is developing rapidly and calls to this field are increasing. The calls vary with the years. Placements will be made after April first. Buoyant letters from former Home Service Workers bear testimony to the values to be found in this work.

ELIZABETH MARSH.

EDITOR'S NOTE: Any Young Friends who are desirous of getting into such work as that described here would do well to correspond with Elizabeth Marsh, 20 South Twelfth Street, Philadelphia, Pennsylvania.

CORRESPONDENCE AND COMMENT

These columns are open to expressions of opinion on the part of readers so far as it seems to come within the range of the general welfare of our body and is expressed in a co-operative constructive spirit. Obviously, sentiments expressed by contributors herein, or otherwise in the paper for that matter, cannot be held to reflect those of The American Friend.

INSTILLING THE "PEACE MIND"

Editor, YOUNG FRIENDS ISSUE:

How can we instill the "peace mind" in growing children? This is a question confronting anyone who is conscientiously teaching children. As a public school teacher, I often wonder how we can accomplish this task in such a way as to have lasting effect, being fully convinced that the time for peace education is while the child's mind is unprejudiced and susceptible to new ideas.

Practically all our history books glorify war to some extent (though not as much as previously). It seems necessary to teach past history and it is indeed a difficult proposition to teach without glorifying war. Many of our men of history are to be honored and respected and children should know this. Today the subject of the World War was to be brought before the class. When one desires to "give honor to whom honor is due" but also to show the tragic side of such a picture it is difficult to know how to approach the subject. Having been privileged to see the picture and read the book, "All Quiet on the Western Front," I decided to give a review of it.

Before talking long the children were listening intently to every word. I told them that the book was written by a German, showing the German's view. I pointed out how propaganda is spread to stir people's emotions and the resultant valor and self-sacrifice of soldiers who believed they were fighting a war to end all wars.

We finished our discussion, for it was a discussion. One little eleven year-old girl said, "Why, I love everybody. I love people all over the world." The others quickly agreed. They even decided they might share in spreading peace.

This experience helps to prove how susceptible youthful minds are to teaching. They have no prejudice and impressions are lasting. Education is and can be a strong promoter of world peace.

FLORENCE HOCKETT.

Stickney, South Dakota.

QUAKERISM AND CLASS STRUGGLE

Editor, YOUNG FRIENDS ISSUE:

One speaker at the Westtown Conference last June proposed a solution to the politico-economic difficulties in which the world and particularly the United States at present finds itself, based primarily on the class struggle. He recognized the existence of the class struggle and from this postulated its necessity as the basis for our efforts to attain a better organization of economic society or better conditions for the large mass of the population.

I share with this speaker his concern over the serious effects of concentration of control of wealth and of the means of production in the hands of a very few. I agree with him that some drastic solution is needed and that the responsibility is laid on us for finding it or for whatever may happen if we have nothing to offer. But when he says that the approach must be along the line of class antagonism; that our Quaker outlook and our Quaker tradition make it imperative that we espouse the pitting of one class or social group against another, I think his statement needs to be examined further.

We may question whether it is really a solution, since it leaves the situation with the whole group still split into factions. A solution based on class war premises that since one class has been treated to its disadvantage by another, everything will be lovely if only it redeem its position by force, with the connotation that it will force its former oppressors to feel the indignities it has had to suffer. By its spirit of retaliation however, such a solution encourages further retaliation, and the situation remains as tense and unsettled as before.

From the practical standpoint of the increased benefit to the larger number that is supposed to result, it is an open question whether the hoped for gains will be realized. An unskilled or inefficient management can more than eat up all anticipated material gains. A successful solution of the present problems cannot be based merely in the utilitarian interest of any one party to it.

But much more important, it seems to me that such a proposal is utterly foreign to the Quaker outlook. It is possible to achieve such a change only by instilling hatred, or at least disrespect, on the part of some men for other, fellow human-beings. But such an attitude is foreign to the profession that Friends have made and incompatible with the spirit that has made their social welfare work distinctive. The early Christian commandment "Love your enemies," and the belief of early Friends in "That of God in every man," find no place in the program of the class war. Yet in permanent achievement they have far more to show than this primarily selfish and self-seeking doctrine.

We must not lose sight of the divine worth of each individual, of the capitalist as a person, as well as the oppressed classes. The present order often puts him at a disadvantage, but in combatting the system we must not allow ourselves to be led to punish individuals caught in it, and possibly suffering as much as those whose condition appeals to our sympathies more quickly. This is not, however, an appeal or an apology for the industrial magnate and the capitalist as we know him. His faults are many and serious. But as an individual with inherent capacities, he remains, and he must be turned again into a creative functioning organ of Society before we have the complete unit or the complete solution.

We need a solution that goes much deeper than merely the opposition to those whom we conceive to be doing unjustly. It is always easier to unite in opposition to something than in support of something. Our task must be to penetrate the differences of which we are so conscious and to reach a solution that includes employee and employer alike; that effaces faction in its applicability to the whole of mankind.

I do not know what such a solution would be like. I am sure that we haven't yet found it. It would be more radical than the present day radicals and yet it may at first appear to be mild and gentle and harmless. Because of the positiveness of the effort, I personally feel great hope in the almost effeminate appearing Cooperative movements; they bring men together in that which they have in common, and for this reason I rejoice at the news of each new develop-

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All Friends' children are eligible for scholarships, if circumstances warrant, to help meet tuition rate which is fixed to cover bare minimum cost of operation.
GEORGE A. WALTON, *Principal* WILLIAM EVES, 3rd, *Dean*
E. CONSTANCE ALLEN, *Dean*
Box 351, George School, Pennsylvania

ment in cooperative housing, consumers cooperatives, etc. But I am not sure that this is the ultimate solution. To many it will seem too slow and ineffectual. I am only clear that we will not reach the true and entirely satisfactory solution without prayer and great searching of heart and not until all hatred or rancour against any of our fellowmen has been removed.

HOWARD YARNELL.

Wallingford, Pa.

YOUNG FRIENDS NEWS ITEMS

In Sioux City, Iowa, Mary E. Way is engaged in social service work. Four hundred and eighty families are under her care this winter. Mary Way is a graduate of Nebraska Central College and has done further studying at the T. Wistar Brown Graduate School, Haverford College.

* * * *

Elizabeth Marsh is traveling in Nebraska and Kansas in the interest of the Home Service work of the American Friends Service Committee. She plans to visit Home Service workers in the coal fields as she returns to Philadelphia. Young Friends will be interested in reading concerning the work in her article which appears in this number.

* * * *

Guy Solt, Field Secretary for Nebraska Central College and a former member of the Young Friends Board of the Five Years Meeting, is to have charge of the local arrangements for the Young Friends General Conference, July 15th to 22nd.

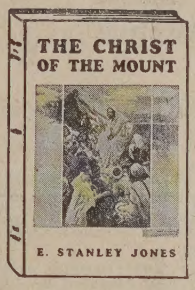
* * * *

Two English Young Friends are coming to the United States this summer as official representatives of Young Friends in England. They will arrive about July 1st and return about September 1st. While they are here they plan to visit as many groups of Friends as possible. They will be in attendance at the Young Friends General Conference at Nebraska Central College, July 15-22. Myrtle A. Wright, International Secretary for the English Young Friends, has been in correspondence with the various Young Friends groups in this country concerning their coming. Plans for their itinerary will be cleared through the Young Friends Office at Richmond, Indiana.

* * * *

The Executive Secretary had the privilege of meeting with Young Friends in Chicago, recently. On Friday evening, February 12th, he was with Young Friends at the Indiana Avenue Meeting and the next day a group including some from both meetings went out northwest of the city to the Quaker Cabin for a week-end retreat. Those in the party were: Anna E. Coppock, William Newman, Fern Drummond, Ralph Oesting, Priscilla Krauel, Eldon Flitcraft and David W. Day.

BOOKS FOR *Pre-Easter Reading*



THE CHRIST OF THE MOUNT
By E. Stanley Jones

Is the Sermon on the Mount merely a piece of impracticable idealism or can it and should it be applied to our actual everyday programs? The author's answer to this makes a valuable book for those who honestly want an adequate way to live.....$1.50

BETWEEN TWO WORLDS
By Daniel A. Poling

Here we see the human side of the Master in the simple lives of everyday people of that time. With keen literary skill, Dr. Poling creates a story which is a virile, human life of Jesus.....$2.00

HE TOOK IT UPON HIMSELF
By Margaret Slattery

Here are dramatic sketches of noble personalities who have felt an individual responsibility to God. Written in Miss Slattery's inimitable style, this book is of particular interest to young people.....$1.00

PATHWAYS TO THE REALITY OF GOD
By Rufus M. Jones

In writing of his purpose in this book, the author says: "To infuse persons with faith in God, to arouse the conviction that the Heart of the universe is friendly, to help a generation to get its feet firmly on the high-road to confidence in spiritual energies to live by, is, in itself, as practical a service as increasing the corn crop or as turning slums into fine houses."
$2.00

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101 South Eighth Street Richmond, Indiana

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Give your present address, your summer address, and fall address should it be different. Send it to David W. Day, Ex. Secy. B. Y. F. A., 101 South Eighth Street, Richmond, Indiana.

The next number of *The Quest*, the International Young Friends Journal, appears April 1st. The main subject for the April number is Peace and Disarmament; for July, Quakerism and Industrial and Business Life. The January number centered around world religions and contained some very stimulating articles. D. Elton Trueblood, 3107 North Charles Street, Baltimore, Md., is editor for the Five Years Meeting and Elizabeth Marsh, 20 South 12th Street, Philadelphia, Pa., is subscription agent. The future of this unique undertaking rests upon the faithfulness with which Young Friends subscribe and renew their subscriptions. The rate is one dollar ($1.00) per year.

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Dan Test, a teacher at Westtown School, Westtown, Pa., and Robert Willson, of Swarthmore College, recently escorted a group of Westtown students over the city of Philadelphia inspecting prisons and visiting various industrial homes and social settlements. Sara Holmes Houghton, one of the secretaries of the Philadelphia Young Friends Move-

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ment, writes: "It surely woke them up. It was a real experience and very tangible. We saw houses in 'Philly' with one outdoor faucet for four families! . . . The various 'isms' were strongly brought before them. Now they are thinking! We are going to suggest this to other Friends schools around here."

* * * *

Caroline Cox reports that on Sunday, February 14th, Professor Tyler spoke to the University of Illinois Young Friends' Group, reviewing the progress of the Sino-Japanese trouble and proceeding with the question, What can we do about it? The following Sunday Emory J. Rees, former missionary to Africa, spoke on the race question.

She also reports that Alice Barry, a graduate of Earlham College, is spending this semester doing graduate work in English at the University of Illinois.

WHO'S WHO IN THIS ISSUE

JOHN C. BENNETT—A young professor in Auburn Theological Seminary, Auburn, N. Y. Recently joined Poplar Ridge Friends Meeting.

ORA W. CARRELL—President, Nebraska Central College, Central City, Nebr.

STELLA CARVELL — Sophomore in Oak Grove Secondary School, Vassalboro, Maine.

LOIS HOLLINGSWORTH—Senior in Penn College, Oskaloosa, Iowa.

PHILIP KELSEY — Sophomore in Moses Brown School, Providence, R. I. Son of A. Edward Kelsey.

ELIZABETH MARSH—Native of Nebraska, former Young Friends Secretary, now Associate Secretary, American Friends Service Committee.

R. BRYAN MICHENER — Young medical missionary, Friends African Mission, Kenya Colony, British East Africa.

RACHEL A. OSBORNE—Member of Friends Meeting at Muncie, Ind.

WILLIAM J. REAGAN—Principal, Oakwood School, Poughkeepsie, N. Y. An *older* Young Friend.

WHEN IN WASHINGTON

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LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS
4411-15 Indiana Ave. Take Indiana Ave. Surface Car, or South Side Elevated to 43rd St. Bible School, 9:45; Worship, 11:00 a. m. Second Sunday each month is Suburban Day, with luncheon served at 12:30 and Discussion Group meeting at 1:30. Leslie Frazer, Minister, 1149 E. 61st St., Telephone Fairfax 3193, to whom names and addresses of Friends coming to Chicago should be sent.

CHICAGO, ILLINOIS
57th Street Meeting, John Woolman Hall, 1174 East 57th Street. Meeting for worship, 10:45 a. m. Religious Forum 11:30 a. m. Take surface car to 55th Street and Woodlawn Avenue, then walk two blocks South. Send names and addresses of Friends coming to Chicago to Garfield V. Cox, Clerk, 1332 East 56th Street.

CINCINNATI, OHIO
Cincinnati Friends Meeting is held in the new meetinghouse, Eden and Donohue Streets, Cincinnati, Ohio. Bible School, 10:15, and Meeting for Worship, 11:00 a. m. Minister, Leslie D. Shaffer; address, 2854 Winslow Street, Cincinnati, Ohio. Visitors welcome.

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DENVER, COLORADO
Friends Church, West 41st Avenue and Shoshone Street. Worship 11:00 A. M., Bible School 9:45 A. M., Christian Endeavor 6:30 P. M. Arthur Kellogg, Pastor.

DETROIT, MICHIGAN
First Friends Church, 2691 Joy Road. Take Fourteenth car to Joy Road or Clairmount car to Linwood Ave. Bible School, 10:00 a. m.; Meetings for Worship, 11:00 a. m. Christian Endeavor, 6:30 p. m. Send names and addresses of people coming to Detroit to Donald B. Spitler, Minister, 12734 Kentucky Ave., Detroit, Phone Fairmount 1360W.

LOS ANGELES, CALIFORNIA
Friends Meeting, 950 W. 17th Street, corner of Toberman. Sabbath Meeting for Worship, 11:00 a. m.; Bible School, 9:45 a. m. Ernest Lamb, Minister.

MIAMI, FLORIDA.
The Miami Friends Meeting has a cordial welcome for those attending its meetings for worship First-day morning, 10:45. 2nd floor of the Professional Building, 226 N. E. 2nd Avenue.

PASADENA, CALIFORNIA
First Friends Church, Corner Raymond Ave. and Villa Street. Bible School, 9:30 a. m.; Worship, 11:00 a. m. and 7:30 p. m.; C. E., 6:30 p. m. Prayer Meeting, Wednesday, 7:30 p. m. Brotherhood Dinner Programs second Tuesday each month at 6:30 p. m., September to June. Pastor, Edwin McGrew, 505 N. Raymond Ave., Phone Terrace 6369. A cordial welcome awaits you.

WASHINGTON, DISTRICT OF COLUMBIA
Washington Monthly Meeting of Friends (Orthodox). Member of Five Years Meeting. Corner 13th and Irving Streets, N. W. Meeting for Worship, 11:00 a. m.; Bible School, 9:45 a. m.; C. E., 6:30 p. m.; Prayer Meeting, Thursday, 7:45 p. m. Chas. S. Easterling, Clerk, 1223 Euclid Street, N. W., Washington, D. C. All welcome.

WASHINGTON, D. C.
Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for worship First-day at 11 o'clock. First-day school at 9:45. Friends and others interested are cordially invited.

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